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Old Man Praying: Rembrandt

EDITORIAL

THE DISCIPLINE OF QUIET TIMES

September, not January, is usually the month when we set personal and family patterns for the year. After the summer vacation, it's back to regular life. Will it include expanding our reading horizons? Will it include taking an evening course for personal spiritual growth or learning skills for service? Will it include a practical Christian ministry to others?

I would like to suggest that it ought to include setting a pattern of a daily quiet time. One of the astonishing habits of Christ involved periodically absenting Himself from people. He would deliberately break away from needy people who crowded around to hear Him or to be healed by Him. He Who had emptied Himself, taking upon Himself the form of a Servant in order to minister to the desperate needs of men, placed high priority on His quiet times with God.

There are a number of very pointed references to our Lord's times of communion with God in the Scriptures as follows:

But He Himself (when the multitudes gathered to hear Him) would often slip away to the wilderness and pray (Luke 5:16).

And in the early morning while it was still dark, He arose and went out and departed to a lonely place (Mark 1:35).

And it was at this time (when He chose His disciples) that He went off to the mountain to pray, and He spent the whole night in prayer to God (Luke 6:12).

These and other passages suggest how important to Jesus were the times of brief withdrawal from His labours in order to be strengthened and confirmed in His most challenging task as the Lamb of God.

Love, compassion and burden-bearing in the Christian community; witnessing, defending the faith and being strong in the Lord in the conflicts of evil—these call us to have times when we are alone with God! This does not mean that we do not cultivate the power of God in all of our life and activities. Brother Lawrence in his book *The Practice of the Presence of God* discovered that secret. It is the quiet times which feed into all of life spiritual vitality and a keen sense of purpose.

How are we to spend these moments with our Lord? Certainly they are times of bringing before Him our anxieties, concerns which lie too heavily upon us, and all our needs; they are times when we receive from Him, in total dependence, grace, mercy, wisdom, and strength for the day. They are moments of listening to Him speak to us through His Word, of quiet meditation on its implications for our lives; they are moments of adoration, praise and thanksgiving for the great daily privilege of being a child of God who has entered into close intimacy and companionship with our great Redeemer and Lord!

May the joy of the Lord be your daily strength!

V. A.

A NEW FORMAT

With this issue, we are presenting a new format for *The Recorder*. The varied nature of our reading constituency, and the need to use our resources wisely, have contributed to this change.

The Recorder may be somewhat reduced in size. While Alumni News of general interest will be included, the more detailed news will be put into an insert mailed only to our Alumni.

We are planning to produce a new four-page publication called *Discipleship*—a publication for Christian leaders. Its purpose is to treat, in depth, subjects such as church renewal, church growth, practical theology, and ethical questions that confront evangelicals today. Each issue will contain a major article together with practical suggestions on the subject. In addition, there will be a few book reviews related to the major article. Those of you interested in receiving a copy of *Discipleship* should return the tear-off on the advertisement on page 12 of this issue.

V. A.

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Norman Sullivan is 35 years of age. At the beginning of the new year, he took spiritual inventory in his life and decided some changes were necessary. He wrote down several firm resolutions and determined that his Christian life would be more consistent in the months ahead.

Now several months have gone by. As he looks back, he realizes the commitment made during the first few weeks of the new year has worn off, and he has retreated into the familiar and inconsistent behaviour patterns of the past. He tends to be depressed and wonders why he has been unable to follow through.

Norman Sullivan is not alone. Most of us identify with his frustration in earnestly desiring to serve God, but being unable to follow it through in practice. It is usually not a lack of desire, but a lack of discipline that plagues both Norman and ourselves. How do we develop discipline? What are the requirements for the disciplined life?

II Tim. 2:1-7 is a passage that speaks of the rigorous training that is necessary in our Christian experience. As Paul writes II Timothy, he is aware that he will soon die. He wishes Timothy to pick up the mantle and carry on, but this is only possible if a disciplined life is part of Timothy's experience. Thus, Paul shares some principles about discipline in the first two verses of this chapter. He illustrates the principles in verses 3-7.

The Basic Principles

Develop Inner Spiritual Resources. This has been a quest of all saintly and disciplined Christians through the ages. Some have sought to achieve this by withdrawing from society with its temptations and living a monastic-type existence. Others have committed themselves to a life of contemplation which sometimes becomes nothing more than morbid introspection. Paul's approach takes a different direction, and he cites two ways that inner spiritual resources can be cultivated. One is the medium of God's grace, and the other is the Word of God.

We are told in verse one of the second chapter of II Timothy that we are to "be strong in the grace that is in Christ Jesus". The grace of God that

Paul mentions here is His enabling power, which is undeserved but available, nonetheless, to all believers. It is not a multiplicity of spiritual gifts nor an innate knack for having things well-organized that is needed. Discipline is more than being an ecclesiastical efficiency expert. It is recognizing our complete dependence on God for power and appropriating it on a daily basis.

The second factor is the Word of God. Paul tells Timothy that he is to take what he has heard from Paul and utilize it (vs. 2). This verse has often been interpreted as describing a one-on-one discipleship program. The picture is that of one believer sitting down with another and sharing

significant interaction with Scripture is lacking. Such a procedure is mentally-taxing exercise and requires a concentration and study that most are not willing to give. It necessitates a daily time commitment that many feel they do not have. But many Christians tend to rely on an erratic approach to God's Word that is unsystematic and careless. They gravitate to verses found in well-known passages and cherish them as one might pluck his favourite chocolate out of an assortment of Laura Secord. The picture here is a course of study that takes place over a period of time and covers the Scripture in depth. Only then can we internalize the Word ourselves and subsequently reach out to others.


Reproduce Yourself in Others.

When our own spiritual development is in process, we have not finished our task. It is also our responsibility to stamp our own spiritual imprint on someone else. We are to search out qualified and reliable candidates who have the potential for teaching others. The links of the chain are thus forged in a significant way. Four links are mentioned here which stretch from Paul to Timothy to faithful men and then to others. The Christian life then becomes not just a process of addition but one of multiplication.

On the basis of these principles, it is quite easy to produce a checklist for spiritual discipline. How deep are my roots in the Word of God? What type of systematic study of Scripture am I presently engaged in? How many other people have been touched by my life and Christian experience? What are the names of those individuals in whom I am presently reproducing myself?

The Pertinent Illustrations

The guidelines which Paul defines in verses 1 and 2 are so clear, it would be hard to misinterpret them. One might understandably ask why we do not see these principles utilized in a more widespread fashion. Paul's answer is a simple one and is reflected in each of the three illustrations that follow in verses 3-7. The disciplined life is hard work. It is like the soldier (vs. 3,4) who endures hardship in order to please his commanding officer. It is like the athlete (vs. 5) who subjects himself to rigor-



PAUL'S PATTERN FOR THE DISCIPLINED LIFE

by

**Dr. Roy Matheson
O.T.S. Faculty**



the truth privately. Such a procedure is an important one, but this is not what Paul refers to here. This is a group setting where the Word of God is taught since Paul speaks of what Timothy has learned as being "in the presence of many witnesses". Such a procedure is basic to experiencing God's grace in our lives, since the Scriptures are the medium through which the grace of God is mediated.

It might be assumed that such a step is so basic and easy that it hardly needs to be mentioned, but this is not the case. Many Christians today continue to stumble over the basics and a

ous training. It can be compared likewise to the farmer (vs. 6), who invests long hours in the fields to produce a harvest. Each illustration emphasizes that intense effort is needed. Only then can we move from spiritual obstetrics to pediatrics.


These illustrations, taken as a whole, stress a number of other principles which are all related to the disciplined life.

There is rough treatment to be expected. He tells Timothy to "endure hardness as a good soldier of Jesus Christ". Paul thinks of the Roman soldier sleeping in a tent amid Spartan surroundings or trudging over mountainous terrain and wading across swollen streams. The soldier's task was not a simple one. His responsibilities involved such things as calming unruly mobs, protecting dangerous criminals and guarding important political figures. The hard-working farmer who brings in the crop is a reminder of the same kind of toil. Farming in the first century had none of the power equipment and sophisticated methodology that often accompanies twentieth-century methods. Sowing and reaping along with other basic procedures were all done by hand. Bad weather and insects could destroy months of labour in a few short hours.

In both of these occupations, there is a variety of duties that are tedious, taxing and non-spectacular. One of the big tests of the disciplined life is how we handle mundane trivia and endless minutia. The test of our commitment involves such areas as conscientiously answering correspondence and responding promptly to telephone calls. It may, on the other hand, mean dealing with less-than-likeable personalities, and seeking to be firm, yet loving. For those who work in a non-Christian environment or live in a home setting where they are the only Christian, the hard and rough treatment is intensified in other ways.

There are rules to be obeyed. This is clearly evident in the second illustration, where the thought is expressed that an athlete must compete according to the rules. In the Greek world, an athlete had to fulfill a rigorous training program before he was allowed to compete at all. Several months of disciplined preparation

THE ENTRANCE OF THY WORDS GIVETH LIGHT
Psalm 119:130



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Give God's Word an opportunity to influence your family life. In the midst of this troubled world we all need to take time apart to listen to the still, small voice of God speak to us through His Word.

were required and, at the end, the athlete had to pledge publicly that he had observed all the training rules. Once he entered the heat of competition itself, every move was likewise governed by the rule book.

Paul emphasizes this truth again in 1 Cor. 9:23 and following, where he uses the analogy of a race.

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown of Laurel that will not last; but we do it to get a crown that will last forever. Therefore, I do not run like a man running aimlessly; I do not fight like a man shadow-boxing. No, I beat my body and make it my slave, so that after I have preached to others I myself will not be disqualified for the prize.

This passage emphasizes several things that are pertinent to the disciplined life and to keeping the rules. The first is that our bodies can be our worst enemies in seeking to be obe-

dient. Paul must continually bring his body into subjection, and make it his servant. Physical and sexual drives must be subjected to the guidelines of the Word. We must master our bodies rather than having our bodies master us. Another fact is that the Christian leader is not above the rules. Paul's great fear is that having preached the Word of God to others, he might be disqualified himself. It is easy for Christian leaders to feel they are entitled to special privileges by virtue of their position. Other Christians are expected to give sacrificially while they sometimes live a sumptuous lifestyle. There are constant reminders in the New Testament that finances can be an insidious snare to church leaders. Leaders, too, must live by Scriptural mandates.

The rules apply to every area of life for all believers. There are principles to be observed for marriage and the raising of children. There are Scriptural precepts for the wise use of material possessions. We find verses

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that apply to the use of spiritual gifts and to service in the local church. There are Scriptural rules for revival and personal holiness, which cannot be by-passed. There are no shortcuts and no exceptions for these Biblical standards.

There are long-range rewards. The picture of the disciplined life should not over-emphasize the grim and painful nature of the experience. Paul also alludes to the joy of the victor's crown for the athlete and bountiful crop for the farmer. Both rewards are long-range and are achieved at considerable cost. The Christian's reward is the same. There is the joy and satisfaction that comes in the performance of the task itself. The greatest dividends, nonetheless, are still in the future, and it was this fact that encouraged Paul to persevere. He states in II Tim. 2:9, that he is chained like a criminal and expects that he will soon be executed. He is still undaunted because he looks forward to the day when he will receive the crown of righteousness as his reward (II Tim. 4:8). On that day, his disciplined lifestyle will be amply rewarded. The author of Hebrews also sees the hand of God in discipline and this, in itself, is an encouragement. He tells us that "no discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees. Make level paths for your feet, so the lame may not be disabled but rather healed" (Heb. 12:11-13).

Each of us serves Christ in a unique set of circumstances. It may be difficult, at first, to see how this plan for disciplined living applies to us. Discipline does not come naturally for any of us. Along with the principles and illustrations, Paul gives a final admonition in verse 7: "Reflect on what I am saying and the Lord will give you insight into all this". He speaks here of how the principles regarding the disciplined life apply to each of us as individuals. He assures Timothy that the Lord will give wisdom in the application if he desires it. What Paul assures in his first century writings to Timothy, we can also claim for ourselves today.

BOOK REVIEW

A THIRST FOR GOD

Author: Sherwood Eliot Wirt
Zondervan Publishing House, 1980
168 pp., \$8.25 (U.S.)

Have you felt discouraged, despondent, rejected? Have you at any time felt as though God had disappeared from your life, no longer caring for your welfare? Have you received comfort from the Psalms in times of trouble? If "Yes" is your answer to these questions, you will appreciate reading *A Thirst For God* by Sherwood Eliot Wirt.

The author is former editor of *Decision Magazine*. He speaks from years of pastoral experience during which many struggles were encountered. He is one of the few authors who has sought to present an exposition of Psalms 42 and 43. There is speculation and disagreement surrounding the interpretation of both their setting and message. These Psalms, however, have no doubt been read by millions who can clearly identify with their writer. The Psalmist includes petition, lament and praise as he looks at his life and then looks to God.

As the author expounds his thoughts, the reader receives insight into his personal life and experience as well as those of the Psalmist. The author personally identified with this one who writes from exile. He not only shares in pain and sorrow but also in peace, inner joy and hope found in God, often growing out of troubled times, while being led to an understanding of the Source of Satisfaction—the only Source for true satisfaction.

The writings of Augustine (a favourite of the author's), Aquinas and others become incorporated as support in developing such themes as: suffering, light, love, truth, the message of Calvary, hope, worship and the Christian's quest for true holiness. The material is related to our world in a very practical and relevant manner. The reader quickly becomes acquainted with the subtle warfare of Satan in the church pew.

Corresponding Psalms are in-

cluded to extend the teaching of Psalms 42 and 43 which point toward the New Testament. Here the reader discovers the answers to the Psalmist's questions. These answers are found completely in the person and work of Jesus Christ, as well as in the personalized ministry of the Holy Spirit. Total fulfillment of need is found in Jesus alone when an individual submits totally to His Lordship.

Physical hunger and thirst are satisfied by eating and drinking. Spiritual hunger and thirst, however, are increased by the same process. As one seeks after God, feasts on His Word and comes closer to Jesus, the more he is driven to know and the greater he desires to know Him fully.

The Psalmist expresses a poignant thirst for God—as a parched deer would pant for streams of water. He walks through deep valleys of pain and loneliness; experiences deceitful taunts of enemies but determines to place his hope in God, acknowledging he will have reason to praise. God is his unmovable Rock. The author confirms, with the Psalmist, there is no need to feel discouraged, despondent or rejected. God has not left him nor has He ceased to care for his welfare (and He never will).

If you identify with the Psalmist, you will find this book an encouragement. An identification with his pain compellingly carries through to hope fulfilled in God, the Rock of our salvation who has said, "I will never leave you nor forsake you."

Reviewed by
Miss Nancy Black
O.B.C. Faculty

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THE DISCIPLINE OF READING

By
Mrs. Gwenville Miller
O.B.C. Faculty

Should an adequate Christian life include the discipline of reading? To that question, the answer is an unequivocal YES! The discipline of reading is a matter of stewardship. Good books stretch the mind, enlarge the vision and sharpen the spirit, so that without reading we are in danger of becoming stunted, impoverished persons.

Now, when more books are available than ever before, it is important that we develop criteria which will help us to select the most worthy. To best accomplish this, we should begin with the classics, for in them resides the spiritual and intellectual heritage of the centuries. Their very survival is testimony to their quality and their ongoing relevance. They are classic because they ARE the best. And here, let us not make artificial distinctions between the sacred and the secular. All truth is from God and His common grace touches each expression of that truth.

The classics in literature begin with Homer's *Iliad*, nearly 3000 years young. This book probes the human psyche in a way which still grips the heart and tears the emotion. From

Homer to Shakespeare and thence to the twentieth century is not so great a leap as one might think. There are universal qualities in humankind which defy the barriers of time and place. These are the qualities to be found in such works as Dickens' *Great Expectations*, Hugo's *Les Misérables* and Paton's *Cry the Beloved Country*. The really great writers are concerned ultimately with the question of human existence, and each one tells us a little more about ourselves. To miss them is to be somehow diminished.

This is equally true of the spiritual masterpieces. We must go back before the printing press to the Middle Ages for *The Imitation of Christ*, which has not been out of print since Thomas à Kempis first penned it. From Brother Lawrence, an unlearned kitchen worker of the mid-seventeenth century, we have the incomparable *The Practice of the Presence of God*. Of like substance are such modern gems as Hudson Taylor's *Spiritual Secret* (Dr. & Mrs. Howard Taylor), *The Cost of Discipleship* (Dietrich Bonhoeffer) and *Knowing God* (J. I. Packer). These and others like them offer tremendous nourishment for

our spiritual lives.

Autobiographical writing has a similar effect. There is an intensity of self-examination in such documents as John Bunyan's *Grace Abounding* and the famous *Confessions* by Augustine which reflects an uncompromising search for truth of self. In general, the inclination toward personal experience so prevalent today pales by comparison. Nevertheless, something like *Joni* or C. S. Lewis' *Surprised By Joy* represents an honesty and integrity that is nearly as compelling. For some readers, biography, being more objective, has more appeal. Mission accounts such as *Daktar* (Viggo B. Olsen), *Lords of the Earth* (Don Richardson) and the now-classic *Shadow of the Almighty* by Elisabeth Elliot challenge the depth of our commitment. Definitive lives of key figures in church history give us a finer appreciation of our own heritage; well-researched biographies of leaders in world affairs, past and present, help us to see our own age in better perspective.

Good, solid reading provides its own satisfaction in well articulated prose. So does poetry. Considering the pre-eminence of the Psalms in Christian tradition, it is not surprising that believers have frequently turned to this literary form. Some of the most exquisite expressions of praise and worship in the English language are to be found in John Donne's *Holy Sonnets* (1633). Our own century has produced its own Christian poets of no mean stature. A recent anthology, notable for its range and quality, is *The Country of the Risen King* compiled by Merle Meeter.

If it is in poetry that we best find the words, it is often in fantasy that we find the symbols we need to define truths of morality and justice which are so much bigger than ourselves. As our society becomes more complex and more convoluted, there seems to be a significant increase in fantasy, some of which carries a distinctly Christian message. Almost everyone is now familiar with J. R. R. Tolkien's *Lord of the Rings* and his earlier *Hobbit*. Fewer know George MacDonald—a nineteenth century clergyman who discovered that, for him, the fantastical presented the profound better than did the pulpit. C. S. Lewis credits Mac-

Donald's *Phantastes* with being the book which first introduced him to the truth of genuine goodness. As for C. S. Lewis himself, that most erudite of apologists has produced some of his finest work in *The Chronicles of Narnia*. These books are ostensibly for children, but they are so rich in meaning that their age appeal is unlimited.



Indeed, in this series, some families are discovering the joys of a family reading time. They are finding a quiet pleasure in the sharing of good books read aloud that is very special. Reading as a family will introduce your children, at an early age, to a heritage in books which will give them a taste for quality. Children who experience the best in their youth will choose naturally the best in adulthood. *Honey for a Child's Heart* by Gladys Hunt gives excellent help to parents who wish to pursue this activity.

Granted, then, that reading deserves inclusion within the disciplined life, how may it be exercised in days already overflowing? Only by conscientiously giving time to it. Somehow we do manage to find time for that which we regard as important, and we are each responsible for

our own priorities. One half hour each day allows for more than 180 hours in a year. Some folk find that reading in the evening is a good way to unwind after a busy day. A pattern thus established soon becomes an essential. A list of titles read offers encouragement; a list to be read gives incentive. It is also possible to increase one's reading speed. *How to Read Better and Faster* by Norman Lewis is very helpful here. However, a word of caution—there are some books which you will prefer to savour, to think about, and even read a second time.

If reading is not a part of your life style, you may wish to begin with some of the titles mentioned here. Once launched, you will want much more. Join your local public library and cultivate your nearest Christian bookstore. Check the book review columns in the weekend paper and in your Christian magazine for new releases. These reviews are written by persons well-qualified to judge the titles reviewed. As you proceed, you will notice your preferences and your interests exerting themselves. You will discover that your critical faculties are becoming more sharply honed, your aesthetic responses more delicately balanced, and you will start to make independent judgments. Encourage your family and friends to engage in the discipline of reading and share your finds with one another. Above all, do not procrastinate. If this discipline is a worthy one, there is no better time than NOW.

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By
Dr. Gordon Stephens
O.B.C. Faculty

THE DISCIPLINE OF CHRISTIAN SERVICE

Every Christian should be actively involved in the local church and/or in some para-church organization. Although there is a sense in which each believer serves Christ in his daily work, we are responsible beyond that to assist in God's work. Prayerful consideration must be given concerning how and where we use our talents and spiritual gifts.

Two Errors

As the earnest Christian considers his place in the work of God's kingdom, he must beware of two errors. One is to disclaim responsibility for any service beyond his home and occupation. For each believer to fulfill God's mandate adequately, he is required to serve beyond his private interests.

The second error to avoid is throwing yourself compulsively into every opportunity that comes to your attention. This will extend your sphere of influence, but may develop two other difficulties. The works may not be well done since insufficient time is available for proper planning and execution, and/or neglect of family, business or one's personal life may rob you of God's will in those areas. Many believers can testify to having fallen into the pattern of endless zealous activity, only to have it produce weariness, frustration, discouragement, and a sense of being used. At this point, one may succumb to error number one and withdraw altogether.

Neither of these two extremes is pleasing to the Lord of the harvest. Each child of God is given some work to do, and there is great personal loss, and loss to the Body of Christ, if that work is not accomplished. Scriptures relating to spiritual gifts and to Christian service (see Romans 12 for example) infer and expect participation of all believers; thus, the need for discipline to discover one's responsibility and to do it.

Convictions

As each believer discovers his function as a Christian worker, whether at work, home, or in the church, he will find the will to work more readily if he holds several set-

tled convictions. These must be established in fellowship with the Lord through the Word and by the Spirit. Let's identify some.

The right to His Service is a legitimate right of the Lord Jesus Christ. Romans 6:22 records, "But now being made free from sin, and become servants to God, you have your fruit unto righteousness and, in the end, everlasting life." We are taught here that in becoming Christians we are made free, but only free to be servants of God. We have exchanged masters. Christ has become our Lord, and we are to live out each day in the light of this fact.

A second conviction to be settled by each Christian is that individually, like all other believers, we all do have a part to perform. Ray Steadman, in his book, *Authentic Christianity*, has written, "Each person who has experienced true Christianity is already in the ministry because he or she possesses what others desperately need." He uses II Corinthians 5:18-19 as his Scriptural support.

In I Corinthians 12:7-11, Paul adds a third source of assurance. "The manifestation of the Spirit is given to every man to profit withal. For to one is given . . . to another . . . to another . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." God has promised and given the spiritual grace and equipment for the

work that He has assigned to the believers to do. Through discipline in experience, the gifts will be developed.

A fourth thought should undergird our service. It is simply this. **We are accountable to God, for He is the Lord Who has designed our involvement.** In the Book of Matthew, the parable of the talents teaches us to be alert in our ministry. The epistles also hold several passages that clearly state that a time of accountability will be experienced by all, eg. Romans 14:12; II Cor. 5:10; I Cor. 3:12-15.

A final conviction that will help with the disciplined life is that expressed in II Corinthians 4:18, "For what is seen is temporary, but what is unseen is eternal." A solid conviction that the expenditure of our skills, time, energy and gifts in Christian service is an investment in that which is eternal, will help us to decide on the important things in this life. A changed value system will move us to live for the things that last.

Motivations

I think that there are at least three realities that can help us to bring discipline to our personal involvement in Christian service. These are not new ideas, but it is useful to remind ourselves of them.

First and foremost, is our personal gratitude to God for what has been done through Christ. David, in



"The Bible promises no loaves for the loafer."

Psalms 40, says, "He lifted me out of the slimy pit, out of the mud and the mire. He set my feet upon a rock, and gave me a firm place to stand" (N.I.V.). God was, in Christ, reconciling us unto Himself. Not only are we forgiven with our sins gone, but we are accounted righteous. Something has been removed, and something far better has been added. Seeing Christ on the cross in our place should move every believer to disciplined involvement.

Secondly, the need of other men should motivate Christians to accept the discipline of service. I think not only of the lost who need to be saved. That seems so axiomatic. I am thinking as well of fellow believers who stand in need of support from fellow Christians. The apostle Paul is a good example of one who was encouraged to continue in ministry by his friends. He claims to have experienced pressures far beyond his ability to endure, so that he despaired of life. He often says his courage returned through the prayers, gifts and visits of his friends (II Cor. 1:8-11; Phil. 4:10-19; II Cor. 7:5-8). Yes, each believer has some ministry to others (non-Christians and Christians alike) to perform.

Thirdly, Christians should be encouraged to Christian service by a desire for increased spiritual growth. This is personal but not selfish. When the Scriptures speak of God's child as whole, mature, or complete, the underlying assumption is that a certain amount of that development will come through serving the Lord and others. Jesus set forth, for all time, a fundamental truth about interpersonal relationships. John records the scene in Ch. 13 of his Gospel account. Christ washed and wiped the disciples' feet and followed up by saying, "I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, blessed are you if you do them" (John 13:15-17).

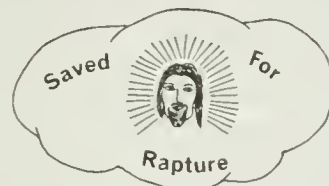
Servant Life-Style

Some time ago I was impressed with the imagery of Psalm 123 wherein the Psalmist confesses, "As the eyes of slaves look to the hand of the master . . . so our eyes look to the

Lord our God." The context indicates that the servant of God is looking to God for deliverance. God will give us that when we need it. However, good servants look to the master's hand for direction also. When the master gains his servant's attention and signals what he wants done, a willing response is to be expected. A willing response on the part of those of us who serve the Lord of lords is expected as well.

Discipline in service: Christ and the Bible tell us to be involved (Rom. 12:1-2). You will find your life richer and more satisfying as you adopt the attitude and life-style of a servant of Christ.

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I THESS. 4:16-17

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IN MEMORY OF BETTY PERCY '35

Betty Percy, wife of Douglas C. Percy, departed to be with the Lord on Saturday, June 6, 1981. The following words were spoken by Victor Adrian at the funeral service at Calvary Church on Pape Avenue, Toronto.

"I would like, very briefly, to speak about those things which were uppermost in the heart and life of Betty Percy. For many years, she was closely associated with Ontario Bible College (formerly Toronto Bible College). After graduating in 1935, she and her husband spent ten years in missionary service in Nigeria under the Sudan Interior Mission. On their return, both were gradually drawn into full-time ministry at OBC. Betty's speciality was music. She taught in the Music Department and served as accompanist when students went out in their ministry groups, with the chorale, and for twenty-five years at the graduation ceremonies of OBC.

"In Hebrews, chapter ten, we read of a 'new and living way' which Christ inaugurated for us through His death. The writer then proceeds to draw several important implications for such a 'new and living way'. From the glimpses I had of Betty's heart and life, these characterized her deepest aspirations.

'Let us draw near (to God) with a sincere heart, and full assurance of Faith.' The 'new and living way' implies a joyous, confident, intimate relationship to God. Such an active God-consciousness permeated Betty's life. It made her strong in her task. It expressed itself in a deep dedication to her calling.

"This God-consciousness pervaded her view of music. For Betty, music was not an art in itself, to be appreciated aesthetically. Rather, it was a gift of God, a vehicle for witness, praise, teaching and worship. Her God-consciousness made her a person of prayer and intercession.

'Let us hold fast the confession of hope without wavering.' Betty was a person strong in hope. This hope-orientation dominated her life. Consequently, she touched other lives in a very positive way. Those who worked closely with her, experienced her as a great team person.



Mrs. Betty Percy

"It was this hope in Christ that enabled her with great courage and valour to face the trials of life. With Paul she could say 'for me to live is Christ and to die is gain'.

'Let us consider how to stimulate one another to love and good works.' Betty was people-oriented. She manifested a deep interest in her students. Not only did she teach them piano skills, but she expressed interest in their lives and their concerns. Long after they had left college, she followed them with interest, with her prayers, and frequently with correspondence. Those of us who, from time to time, received notes or letters from her, saw her as one who sought to stimulate others to love and good works.

"In Hebrews, chapters eleven and twelve, the author sets before us a great cloud of witnesses. Heading the list is Jesus Christ, the Author and Pioneer of our faith. All of us are encouraged to look to Him. Betty looked to Him in faith and hope. Therefore, there emerged in her life a deep God-consciousness, a strong perspective of hope, and a motivation to stimulate others to love and good works. She joins the cloud of witnesses. We thank God for her life, made beautiful through His grace."

V.A.

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ALUMNI in ACTION

By
Douglas C. Percy

MR. KOOS FIETJE, Class of '72

He's a lanky, slim Dutchman. Koos started his career as a professional plumber. But God began working in his heart, and Koos felt called to serve Him on a mission field.

To compel him to enter O.B.C., the Lord had to bring about failure in Koos' business life. Then he was ready for the next step.

During his time at O.B.C., he served as Chairman of the Student Missions Committee, where his own personal commitment had a startling impact on the students.



Koos, Colleen Fietje and their 3 children.

According to his own testimony, Koos said, regarding his O.B.C. training: "I believe it was an important period of my life. I was exposed to the Word and men and women of God. It took three years to unwind from a materialistic view of life and begin my life of discipline towards the Word. It was during this time we were exposed to the needs of those who have never heard. I look back on it with appreciation. It was a good beginning."



Koos speaking at a Thai "house" church meeting.

On graduating with a Bachelor of Religious Education degree, Koos applied to the Overseas Missionary Fellowship (formerly the China Inland Mission) and was assigned to Central Thailand as a church planter.

Thailand is surrounded by Communist-governed countries (Cambodia, Laos, Viet Nam), and the uncertainty of its future can be felt almost palpably. It is in the midst of such tension that the Christian missionaries are planting churches, teaching the Thai Bible, and seeking to build up the church for an uncertain future. The only certainty is in Jesus Christ Whom they are proclaiming as Lord and Saviour for the Thai people.

The Thai people with whom he is working are in a new and previously unreached area. As Koos said when interviewed, "Being in a new area, everything is a first. First conversions, first baptisms, first marriages, first baby born to Christian parents. Then we had our first funeral. There were no Christian places to properly deal with the body. So we had to make a coffin, make it waterproof, and bury it 60 miles away in a Catholic place. We have to bring her up again in a few years when the church locally has their own land. I even had to prepare the body with injections to preserve it."

I visited Koos a few years ago, and shared in some of his work. The

houses in the forests are built on stilts to keep them clear of floodwaters, and the local church groups are growing, howbeit very slowly. At present, there are about 800 Christians, and Koos teaches some of them through the very difficult, but musical, Thai language in which he has become very proficient.

With a population of about 45 million people, there is still much to be done.

During their last term there, Koos and Colleen '70-'71 (his wife) saw some 100 people come to the Lord.

As we talk to people like Koos, we are grateful for the privilege of helping to train such faithful, dedicated and able people of God.

May their tribe increase!



The way to go! Koos travelling through mud and grass to reach Thais.

COLLEGE AND SEMINARY NEWS

STAFF APPOINTMENT

I would like to announce the appointment of Rev. Robert Little, presently pastor of Knox Presbyterian Church in Midland, Ontario to the position of Assistant to the President in Public Ministry and Stewardship beginning September 1, 1981.



Rev. Robert Little

Rev. Robert Little has been associated with OBC/OTS for many years. He has been an enthusiastic supporter and has encouraged many young men and women to attend in order to become more firmly rooted in the Christian faith and in order to enter Christian ministries. He has a profound understanding and deep sympathy for the purposes of OBC/OTS. For the past few years he has served as Governor on the Board and on Board Committees.

Rev. Little comes to us from a rich and effective pastoral ministry. After graduating from Edinburgh University (M.D.) and Hertford Theological Seminary (B.D.), Rev. Little ministered in Scotland for about ten years. During his 15 years at Midland, he not only served as pastor, preacher and evangelist, but he also developed a radio ministry, a camping program and was active in community affairs. His enthusiasm for Christ in the task and mission of the Church will make him a welcome addition to our staff. The gifts God has given him for ministry will very profitably be employed in his new position.

Rev. Glenn C. Taylor who has served faithfully as Assistant to the President in Public Ministry and Stewardship, has expressed his de-

sire to move into other areas of ministry. In particular, he is interested in further training in counselling and family studies, the field of his first love. Rev. Taylor will continue in the department until December 31 of this year, completing some of our present plans in consultation with Rev. Little. This should permit a wholesome transition period. Further plans of Rev. Taylor are to teach half-time at OBC/OTS while engaging in training and studies off campus. Under his leadership we have seen some important developments in the department which will provide a good foundation for growth. Our ministry to our constituency has been expanded and stewardship matters have been handled with Christian sensitivity. We are grateful for the contribution Rev. Taylor has made.

Victor Adrian
OBC/OTS President

VALEDICTORY ADDRESS

(Cont'd from page 19)

we strive, we should constantly be checking our motives. Am I trying to promote myself, or bring glory to God? Am I more concerned with impressing people, or with pleasing God? Do I use my gifts like a performer, or can I really say that by using them, God's love is being demonstrated?

As we, the graduates of the Class of '81, strive to bring glory to God, to please Him, and to love people, then our ministry will be a success. We may never be awarded certificates for successful ministry, but serving the Lord faithfully from proper motives will bring deep inner satisfaction and true fulfillment.

DISCIPLESHIP

A Publication of OBC/OTS for Christian Leaders

In 1982, we are adding a new item to our OBC/OTS family of publications. Shown above is the front page "head".

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COLLEGE AND SEMINARY NEWS

DOUBLE VISION

The Sutera Twins—Ralph and Lou—from Mansfield, Ohio will be on the OBC/OTS campus this Fall as the keynote speakers in our annual Spiritual Life Conference, October 5-9.

The Faculty Perspective

"Their insights into spiritual problems facing the world today have resulted in a unique ministry to millions of people," reports Dr. Gord Stephens, OBC Dean of Students. "Their meetings are highlighted by forceful and straight-from-the-shoulder preaching as they clearly present Bible truths to their listeners. Informal sessions are also being planned to allow our students to talk with the Suterases face-to-face."

"Encouraging personal spiritual growth and maturity is a prime goal at OBC/OTS," Dr. Stephens notes. "Having a spiritual emphasis week early in the school year sets the context for academic studies in a Christian environment. It also provides an opportunity for each student to deal with personal questions about their relationship to the Lord and how to live for Him. Personal commitments to Christ are deepened, and interpersonal relationships are put into a spiritual perspective."

"As faculty members, we are reminded of the rich resources we have in Christ from which to work and minister among the students entrusted to us," Dr. Stephens adds. "Academic excellence is balanced with spiritual fervour."

A Student's Perspective

"As an OBC student, I have had the privilege of listening to many men and women from evangelical churches, schools, missions and other organizations speak to us in chapels and lectures," says Dan Ball, 1981-82 President of the OBC Student Council. "Many have emphasized a tremendous concern for 'The Church' and its need for revival in North America. In March of this year, the OBC/OTS Academic Lecture Series focused on 'The Theology

of Revivalism.' Last January, one of the speakers at our annual Missions Conference stated: 'There is a need for revival even within this school.' People are seeing the need for renewal today, and as a student I can only underline what the missions' speaker said at the conference, for we are part and parcel of The Church."

"Last Spring, as I sat down with



The Sutera Twins

the rest of our Student Council to plan for the 1981-82 school year, I found that there was a common desire for renewal, not only in our own lives but also in those of our fellow students. If it were possible for us to bring about renewal by our own means, then that is surely what we would do. But, of course, we realize that it is only God Who can bring about renewal. With this in mind, we as a Student Council have committed ourselves to pray for and seek God's renewal in our lives this year.

"The Spiritual Life Conference at O.B.C. is one of the highlights of the semester that many of us—student and faculty alike—look forward to. It helps put the reasons for Bible College training into perspective and is a time of real spiritual and academic

learning. I certainly don't think that it is any coincidence that the Sutera twins will be at O.B.C. for our Spiritual Life Conference in October. These are men who, being sensitive to the Holy Spirit's leading, have been used in an extensive renewal ministry. The desire for renewal in lives at O.B.C. has been sharpened even more! We, as a Student Council, anticipate much growth on campus this year. One of our objectives is for every student to see that their relationship with Christ involves the whole person. And, we see this being started through the Spiritual Life Conference."

In a recent visit by the Suterases to St. Paul Bible College, God worked in a wonderful way. Student responses included: "Just one year ago, I totally committed my life to the Lord. But since that time I have been taking back bits and pieces and trying to deal with them in my own strength. I realized tonight that there are things which need to be put back on the altar."

"I had a feeling God was going to straighten me out this week," reported one young man. Another said, "God showed me areas of my life (the sin of jealousy, envy, etc.) and how I always said they were in God's hands, but really I kept control. Therefore, I kept struggling with them because I never really gave them to Him. Tonight I laid them at His feet on the altar, and they are washed by the Blood of the Lamb."

To you, the members of our OBC/OTS constituency, we invite you to pray with us that God will meet us in a special way to revive and renew our spirits. As members of the OBC/OTS community, we are in regular contact with dozens of churches and thousands of fellow Christians. Pray that God will meet us in a way that will bring blessing to the churches represented in our student body, to those whom we serve, as well as to the College itself. Most importantly, pray that God will glorify Himself.

COLLEGE AND SEMINARY NEWS

OBC EVENING SCHOOL

Diploma Courses—Fall Semester—1981

Registration: To enroll in Diploma courses, simply arrive at O.B.C. at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 10 students registered will not be offered.

Timetable: Each Diploma course runs for six weeks. Most courses meet from 7:30 p.m. to 9:00 p.m. on the specified evening, but please note that some courses are scheduled at other times.

**Part I—Tuesday Evenings, 6:30-8:00 p.m.
Sept. 15 to Oct. 20**

Voice Class J. Bell
Piano Class S. Bell

**Part I—Tuesday Evenings, 7:30-9:00 p.m.
Sept. 15 to Oct. 20**

Studies in Exodus C. Pettigrew
Covenants of God J. Vold
Ministry to Pre-School Children G. Akin

**Part I—Thursday Evenings, 7:30-9:00 p.m.
Sept. 17 to Oct. 22**

Ephesians—Introduction to Christian Theology D. Hamilton
Studies in Nehemiah D. Percy
Wonders of Creation T. Dunkin
Effective Bible Learning for Grades 1 to 6 C. Kirton

**Part II—Tuesday Evenings, 6:30-8:00 p.m.
Oct. 27 to Dec. 1**

Voice Class J. Bell
Piano Class S. Bell

**Part II—Tuesday Evenings, 7:30-9:00 p.m.
Oct. 27 to Dec. 1**

Studies in Thessalonian Epistles J. Vold
The Lessons of Job and the
Problem of Pain and Suffering D. Webster
Christian View of Stress R. Wilson
Teaching Primaries in Church L. Collard

**Part II—Thursday Evenings, 7:30-9:00 p.m.
Oct. 29 to Dec. 3**

Studies in Psalms B. Polman
Studies in Colossians W. Foster
Good Times with Games J. Sider

College Credit Courses—Fall Semester—1981

How to Apply For Acceptance:

To be accepted into the College Credit Division, you must make special application, in advance. To receive the application papers, write to the Director of O.B.C. Evening School. Only those who apply in advance and who are accepted, can enroll in College Credit courses.

Registration: To enroll in any College Credit course, simply arrive at O.B.C. between 6:00 p.m. and 6:30 p.m. on the evening the course begins. You may register at that time for any course being offered that night.

Timetable: Each College Credit course runs for 13 weeks. Most courses meet from 6:30—9:30 p.m. on the evening specified, but please note that some courses are scheduled at other times.

Mondays: Sept. 14—Dec. 14

- Hymnology 365
B. Polman (6:30-8:00 p.m.)
- Conducting 263
J. Bell (8:00-9:30 p.m.)
- Personal Discipleship 135
D. Matsune
- Theology 321
S. Fowler

Tuesdays: Sept. 15—Dec. 8

- Piano Class 163
S. Bell (6:30-7:30 p.m.)
- Isaiah 351
G. Wyper
- Camp Administration 455
J. Wilkinson
- Public Speaking 233
B. Davey (6:30-8:00 p.m.)

Thursdays: Sept. 17—Dec. 10

- Church History Survey 181
G. Wright
- Greek 371
J. Brooker
- Hebrews/James 313
R. Matheson
- Early Childhood Education 389 A-Part I
L. Cameron

EVENING SCHOOL TESTIMONY



Gerardo Pompeo
Melrose Baptist Church
Toronto, Ontario

I came to Canada from Italy in 1951, and one year later I was won to the Lord by fellow Italian immigrant, Joe Sapadula. He talked about salvation and the Bible, gave me a New Testament and read verses from it to show me how to become a "born-again" Christian. Since then I have been actively involved in personal evangelism. The company where I work employs immigrants from all over the world—eg. Jewish, Chinese, Indian, Italian and Spanish-speaking people. I give them Christian literature in their own language and witness to them as opportunities are presented. However, much of my work, including some preaching and a lot of home visitation, has been done in the homes of Italian people who open up very easily to a

conversation about the Bible, eternal life, and salvation.

I have greatly appreciated the opportunity to attend **evening school classes at O.B.C.** Through them, I have been able to gain a deeper understanding of Bible doctrines and am able to more intelligently present God's Word to others.

The ministry of godly men, the Christian atmosphere, the intensive Bible study and the deeper understanding I have gained, have made attending **O.B.C. evening school classes** very enjoyable.

I recommend **O.B.C. evening school classes** for all Christians who want to have a closer walk with God.

Editor's Note: Mr. Pompeo received a Basic Evening School Diploma in ceremonies at O.B.C. on April 14, 1981.

SPECIAL OBC EFFORT IN PERSONAL EVANGELISM

By
Dr. Gordon Stephens
OBC Faculty

Personal evangelism is often referred to as the heartbeat of the local church. Also, it has been used as a measurement of the genuineness of the convictions being expressed. "Go ye", the Lord Jesus commanded. Our obedience can be measured by our evangelism efforts.

In April 1981, eleven Toronto-area churches which expressed a desire to share Christ with those living around them, used OBC students trained in evangelism to make contacts with neighbourhood residents. At the time of this writing, nine of the eleven churches had reported the following statistics:

- 1647 homes were visited
- 746 some person was at home
- 86 times the gospel was presented
- 46 times a personal testimony was given
- 26 professions of faith were indicated
- 1163 Gospel tracts were distributed
- 90.6% of those spoken to owned Bibles
- 20.5% read their Bible with some regularity
- 90% believed there is a supreme being
- 49% believed God can be known in a personal relationship
- 45.6% believed that personal faith in Christ is what saves a man

Only the Lord really knows the full usefulness of the afternoon's work. Hours were spent explaining the Gospel.

One elated pastor reported that he had received sixteen names of prospective families. He had visited two almost immediately, had profitable visits, and received promises to come to his church.

What happens for the church is not the whole story. Approximately two hundred and twenty-five students had the growing experience of door-to-door visitation. Some had good visits. Some experienced difficulties, and the rejection of their witness. All had at least a beginning in this form of church evangelism. We ask you to pray for them, as well as for all who were touched with the Word by God's people. (As an added note, during the school year, there were eighteen professions of faith made through the personal witness of students enrolled in the OBC Personal Evangelism class.)

May all glory go to God Who alone can save, and chooses to use His children.

COLLEGE AND SEMINARY NEWS

TWO WEEKS . . .

. . . OF SHARING CHRIST, OF PERSONAL GROWTH AND OF SHARING THE MINISTRY OF O.B.C.

"Their presentation was excellent. O.B.C. can be justifiably proud of such fine representation. Please keep us in mind whenever a group from the College is coming our way . . ."

Another pastor wrote:

"I was tremendously impressed by the ministry of the students in the service and also in the homes."

Spring tours by O.B.C. music/ministry groups are an annual tradition. Two weeks of touring by our mixed quartet (in Central and Southwestern Ontario) and our 34 voice chorale (in Southeastern Ontario, Quebec and New Brunswick) brought the above comments and many similar ones.

O.B.C. tour ministries have several objectives. Students are provided with opportunities to minister to those in the Christian community, to those interested in spiritual things, and to those who have no interest in spiritual things but will come to hear

their music. As one pastor said, "that person hasn't been out to church in three years."

Group travel is a tremendous opportunity for personal growth in discipline and in the willingness to make personal sacrifices for ministry. While on tour, students have many unique ways to share with others what God is doing at O.B.C. Public relations isn't our prime purpose, but we realize that a good presentation of Jesus Christ will be a good representation of Ontario Bible College.

What were the results?

They ministered! Over and over again, they selflessly reached out to those around them. Sometimes this involved fellow group members. The "family" grew stronger in this way. On other occasions, they reached out to those around them who were in need. God continually gave opportunities.

Wherever the groups went, Christian brothers and sisters willingly opened their homes (and fridges) to our O.B.C. young people. Christian fellowship knew no geographical or cultural barriers.

Early mornings and late nights found the quartet singing in churches and Christian high schools. Everywhere they went, they experienced God's blessing. Their ministry was

complemented with preaching by Rev. Ebenezer Sikakane (Missions Dept.), Mr. David Bell (Christian Education Dept.) and Mr. Rod Wilson (Community Life Dept.) on several occasions.

The chorale was greeted by large audiences throughout their tour. Ministry often continued into the homes where students were billeted. It was not uncommon for students to gather around the kitchen table and discuss spiritual things with an unsaved husband, son or daughter. Nor was it uncommon for students to go into the city centre and invite the local residents to the service that evening or to the church's regular services. In one instance, the whole group waited on the bus while one student talked to a man on the street corner. Inside, they watched and prayed while, outside, spiritual truths were discussed. The ministry of the chorale was aided by the preaching of Rev. James Vold, our Director of Alumni and Church Ministries. Rev. and Mrs. Vold travelled with the chorale for most of their tour. Mr. John Bell (Music Dept.) and Dr. Roy Matheson (O.T.S. Faculty) also spoke in some services.

After two weeks of driving the tour bus, the driver said, "I have now seen reality lived in the lives of your O.B.C. students."



Reserve these dates on your calendar today—Feb. 26 & 27, 1982—and plan to attend our 2nd Annual Overnight Youth Retreat on the OBC campus. Tell your pastor, youth director, youth sponsors and friends about it!

Here's what one "Retreater" wrote after attending our first LIVE NOW weekend:

"Wow! Did we (my friends and I) ever have a great time of 'fun, food and fellowship' during this past weekend at 'LIVE NOW'."

"My sister and I are hoping to attend Ontario Bible College in the Fall for the evening classes. It was exciting for us to actually see OBC for our first time. It was fun to be a part of Ontario Bible College for a weekend."

"We all enjoyed the three seminars with Dr. Roy Lawson and came home feeling excited about our commitments to the Lord. We also learned some new songs to teach our Youth Group."

"Thank you for a marvelous weekend. We are already excited about

the thought of attending 'LIVE NOW' next year."

In a few weeks, all of the details for LIVE NOW 1982 will be finalized. If you would like to know more about it, mail the coupon below:

To: Director of Public Relations
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Please send me more information about LIVE NOW 1982:

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OBC Chorale—Spring Tour Highlights
 Clockwise from top right: Rev. & Mrs.
 Jim Vold; 1980-81 OBC Chorale; Take it
 easy—take a bus; A visit to Ganong's
 Chocolates, St. Stephen, N.B.; New
 Brunswick fishing village—Chance Har-
 bour, N.B.; John Bell, OBC Choral
 Director (centre) with Choir Presidents
 "Willie" Warner (left) and Barb Mathe-
 son (right); St. Andrews Presbyterian
 Church, Moncton, N.B.

COLLEGE AND SEMINARY NEWS



VALEDICTORY ADDRESS

By
Linda McGuire, B.R.E.
Class of 1981

This address was given at the Graduation Banquet for the Class of 1981 on April 10, 1981.

As senior students, we look forward with excitement to the graduation ceremony when we will walk across the stage to receive our degrees and take that giant step from being "seniors" to becoming alumni members. As we step from the stage to hear the benediction sung, we will become aware of this one fact—for us, OBC days are over. Graduation is a time to look back on those days and reflect on what we've learned and how we've changed. But it's also a time to look ahead, to see where we're going and how we will use what we've learned.

For all of us, the future holds opportunities for ministry. We talk about ministry a lot, and I've come to realize that it involves far more than having a title or holding a formal position. Ministry is central to the Christian life because it occurs within personal relationships at every level. It is a way of life that goes about seeking to point people to God and build them up spiritually. All of us will be involved in ministry for the rest of our lives.

But how will we measure our success in ministry? There will be no graduation ceremonies, no academic awards, no diplomas for successful ministry. The criteria for success is that we operate from proper motives. We must consider whether or not we minister for the right reasons. If our

motivation is not correct, then our ministry may appear successful, but in fact, it will be empty of real worth.

We can draw a parallel from Jeremiah the prophet as he spoke to the people of God. They had been eager as young people to serve the Lord, but later God described their acts as empty. Once they had been zealous for God, but they had become like broken jars that could hold no water.

No doubt they had been enthusiastic, so why had they failed in God's eyes? They had fallen into a trap. They were no longer compelled by the desire to serve God, but sought only to further their own interests.

The same trap is laid before us. We may be enthusiastic about serving the Lord, but we run the risk of having a self-centered ministry. Rather than promoting godly ministry, selfish motives render our service worthless in God's eyes. Through various experiences, the Lord has taught me some important lessons about ministry, and I have come to recognize three motives which are improper for one who desires to truly serve Him.

First, we should avoid the selfish ambition of placing ourselves on a pedestal. Society encourages us to compete, to leave our mark in the world, and more than anything else, to "look out for number one". But

OBC/OTS CALENDAR

Sept. 5-7	Student Leadership Training Session
Sept. 8-11	OBC Freshmen Orientation
Sept. 14	OBC Day Classes—Fall Term Begins
Sept. 14, 15, 17	OBC Evening School Registration—College Credit Division-Fall Semester
Sept. 15, 17	OBC Evening School Registration—Diploma Division-Part I-Fall Semester
Sept. 14	OTS Day Classes—Fall Term Begins
Sept. 14	OTS Continuing Education—Fall Term Begins
Sept. 16	Convocation
Sept. 19	Student/Faculty Picnic
Oct. 5-9	Spiritual Life Conference
Oct. 6-9	OTS Pastor-in-Residence Program
Oct. 16, 17	Alumni Homecoming
Oct. 27, 29	OBC Evening School Registration—Diploma Division-Part II—Fall Semester
Oct. 28	Day of Prayer
Oct. 31	Parents' Day
Nov. 7	1981 Annual Meeting of OBC/OTS Board & Corporation (10:30 a.m.)
Nov. 17	Reach the City Conference
*Dec. 4	OBC Christmas Choir at Buffalo Christian Centre, Buffalo, NY, 8 p.m.
*Dec. 5	OBC Christmas Choir at Wortley Baptist Church, London, Ont., 8 p.m.
*Dec. 6	OBC Christmas Choir at Benton Street Baptist Church, Kitchener, Ont., 7 p.m.
*Dec. 11	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8 p.m.
*Dec. 12	OBC Christmas Choir at Philpott Memorial Church, Hamilton, Ont., 8 p.m.
Dec. 15-18	OBC/OTS Final Exams for Fall Term
*Tentative dates and locations for Christmas Concerts. To be confirmed in the next issue.	

COLLEGE AND SEMINARY NEWS

the focus of attention rightly belongs to God. The Bible teaches that even the good works we do should not bring glory to us, but to our Father in heaven.

In the apostle John's third epistle, he mentions the man Diotrophes. Not much is said about him except this phrase, "he loved to have the pre-eminence". He loved to be up front, in first place. The word "pre-eminence" is only used in one other place in the whole New Testament. There we are told to give pre-eminence to Christ in all things. He is the One to be elevated, not us.

Not only should we not promote ourselves, but we should also be careful to avoid the motivation of simply trying to impress other people.

We all have "significant others" in our lives, those whom we respect and try to please. If my closest friend gives me a compliment, I remember it more than the praise of fifty other people. That one opinion is what captivates me. But as a Christian, Christ is my supreme Significant Other. Everything I say or do must be tested by His standards. If it meets His approval, then I can count it a success.

A third thing to be avoided, along with the promotion of self and the desire to impress other people, is the **tendency to equate ministry with performance**. If things are done well, we feel we have ministered effectively. But if we concentrate only on using our talents and abilities, ministry becomes mechanical. We begin to ignore the personal elements, and we fail to really meet people's needs. A big part of ministry is demonstrating God's love to people, and that takes more than simply going through a routine. Gifts and abilities are given to us by God to be developed for service, but never to replace genuine concern with a cold, professional approach. Ministry can never be considered successful if it is only showmanship divorced from love.

Success in ministry? Yes, we should certainly strive for it. And as

(Cont'd on p. 12, column 3)



TESTIMONY

by

Pastor Carl Simons
—Faith Bible Church
Fort Erie, Ontario

I was not brought up in a Christian home, and even though I went to church as a boy in my home town of East Angus, Quebec, I never heard the Gospel preached.

In 1951, my mother and father and I moved to Grimsby from Quebec. It was here that I attended high school and met Margo, my wife-to-be. When we were married, we moved to Hamilton.

In 1959, I started a job with the City of Hamilton as a traffic checker. It was an unusual job. Another fellow and I sat at intersections counting the traffic flow. Due to the nature of this job, I had to sit with this fellow for up to eight hours a day. He would continually witness to me about the Lord Jesus, but it took eight years before the Holy Spirit opened my eyes to the wonderful truth of the Gospel.

We were attending a church, but the Gospel was not being preached there, so I started to stay home and listen to church services on the radio. One Sunday, I heard a service from Philpott Memorial Church which impressed me very much. That same evening I checked it out and the next Sunday morning we were there for Sunday School as well as church. It was about two weeks later that the broadcast was taken off the air because of a change of management at the radio station. God's timing was perfect.

Then one day in March 1968, everything suddenly became clear to me as the Holy Spirit opened my eyes. I saw my sinful nature, my need for the Saviour, and accepted Jesus as my Saviour and Lord.

In 1970-71, I drove to Toronto twice a week to attend evening school classes at O.B.C. It was during the second semester that I felt the Lord was calling me into full-time studies in preparation for full-time ministry. I spoke to Mr. Gordon Dorey about it at the College. He was very encouraging and told me everything would work out if it was the Lord's will.

It then became a matter of prayer for Margo and myself. By this time, I had been transferred to an accounting job in the City of Hamilton Treasury department. Becoming a full-time student not only meant giving up this job, but also that Margo would have to find a full-time job. This went against my personal preferences because I had always been the bread-winner in our family. However, we both felt this was truly the Lord's will for us. We also considered our family and how this change would affect them.

Early in 1971 I applied and was accepted at O.B.C. as a full-time student starting in September. Now we prayed that the Lord would supply a job for Margo. Before long, Margo was working at John Deere on a temporary basis. After twelve weeks, she was put on full-time and the difference in our pay checks was only three dollars. Not only had He supplied a job for Margo, but it was in the highest paying department in the office. Another prayer had been answered.

We both felt that God wanted us to take this step of faith, and in a real sense, it became a family project.

As the school years went by, the Lord provided two "on-the-job" learning experiences, as a summer student pastor. In the summer of 1973, I pastored in Simcoe at Emmanuel Bible Church and in the summer of 1974, I was associate pastor at Dunnville Gospel Church under the A.G.C. Summer Student Program.

I finished a B.R.E. degree in Pastoral Studies at O.B.C. in December 1974 and was immediately called to serve the Lord in a pastorate in Smiths Falls, Ontario, where we spent six years. At present, we serve the Lord at Faith Bible Church (A.G.C.) in Fort Erie since the Lord called us there in December 1980. I am continuing my studies in the O.T.S. Continuing Education Division working toward a Master of Divinity degree.

I would simply conclude with these two verses which have guided me all through these years: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths" (Prov. 3:5-6).

COLLEGE AND SEMINARY NEWS

"... AND THEY SAID IT COULDN'T BE DONE!"

That's what they said about Rev. Tom Wolf and the "Church on Brady" in the film of the same name. Is it possible to have an effective ministry for God in a neighbourhood of changing ethnic and religious character? Rev. Wolf and his people are determined to reach out and grow in what has often been labeled a "no-hope" situation. When many churches are abandoning the uncertainties of urban population shifts and economic instability, they are staying.

Tom Wolf, key speaker for the Reach the City Conference on Tuesday, Nov. 17 at O.T.S., is well qualified to speak on the conference theme "A Local Church Strategy for Reaching the City". The holder of an M.A. in Cross-Cultural Studies, he is preparing for doctoral work in Comparative World Religions at the University of Southern California and is presently writing a book on Christianity and World Religions. Along with these academic credentials, he is also Chairman of the Committee on Discipleship and Church Growth for the Los Angeles Baptist Association and frequently writes on growth in the changing community for *Church Growth: America* magazine. Through

lecture work with the Institute for American Church Growth, Wolf has had exposure to pastors from all areas of North America. On top of it all, he pastors a growing church in East Los Angeles and has been absent from Sunday services less than ten times in the last eight years! It is easy to see that Tom Wolf brings a blend of theory and practice to the 1981 Reach the City Conference.

Why a Californian?

You may wonder, "Why bring a Californian to speak at a conference on Reaching the City in Canada, and more specifically, Toronto?" What has Los Angeles—that mixture of asphalt and smog, sun and sand, wealth and poverty, fame and obscurity, east and west—in common with Toronto?

First, we believe that because our cities have mercifully lagged behind their U.S. counterparts in deterioration and disintegration, we can learn valuable lessons from urban churches in the U.S. and so be better prepared for what may be ahead in our own cities.

Second, we believe the basic dynamics of an ethnically-changing urban setting will be similar in widely-varied geographic settings. Details will vary with the result that, superficially, there will be great variety in urban ministries; but the basic issues will likely be similar.

Third, we believe that the wide exposure of a man like Tom Wolf will be an invaluable resource for our own efforts to reach out in Toronto, the home of OBC/OTS.

Does He Know Toronto?

We are particularly excited about this year's Reach the City Conference because of a new dimension being added to the program. Rev. Wolf will arrive in Toronto two days prior to the Conference and, therefore, will have opportunity to meet and talk with Christian workers in the city. He will preach in our churches, walk on our streets and visit our neighbourhoods before he shares in the Conference itself.

Sunday morning, Nov. 15, Rev. Wolf will speak at the Toronto Chinese Baptist Church. This dynamic church in the centre of Toronto's urban Chinese community, is pastored by Rev. Andrew Wong who, for several years, has combined his busy pastoral ministry with part-time studies at O.T.S. He graduated with the Master of Divinity degree at our 1981 graduation in May.

Sunday evening, Rev. Wolf will speak at Calvary Gospel Church on Pape Ave. In many ways, Calvary Church is similar to the "Church on Brady". The changing ethnic character of the neighbourhood means that as many as twenty nationalities are often represented in Calvary's services. Their facilities have also been used by Greek and Spanish-speaking congregations.



REACH THE CITY '81

COLLEGE AND SEMINARY NEWS

On Monday, Nov. 16, Rev. Wolf will meet with urban pastors and Christian workers. He will also visit various sections of the city to catch the flavour of Toronto. This will allow him to identify similarities and differences between Toronto and his own experience.

What About the Conference?

The Conference itself will focus on the theme "A Local Church Strategy for Reaching the City". Rev. Wolf believes he has been led of God to limit any ministry outside his own church to pastors and students—the present and future leaders of the church. He agreed to come when he

heard that the Conference will draw about 250 pastors, seminarians and Christian workers. This year's Conference promises to pick up where the 1980 Conference (with Dr. Ray Bakke) left off. **November 17 will be a day packed with insights, challenge, and encouragement from an urban pastor with a heart for pastors.** Pray for Rev. Wolf as you prepare yourself to attend.

Included in the Conference will be workshops focusing on various aspects of urban ministry and a special conference luncheon and prayer time. Coffee and meal-time conversations are often the beginning of new relationships for mutual support

in ministry. The prayer-time is always an encouragement as we bring the needs of the city before our God.

Plan now to attend Reach the City '81. For further information, call or write O.T.S. at 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3 (416)-226-6380.

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For more details, contact:

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Ontario Theological Seminary
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
(Telephone: 416-226-6380)

1981 - 82 COURSES OFFERED

FALL SEMESTER 1981 -- MONDAYS, Sept. 14 to Dec. 7

(625) JAMES & HEBREWS

2:00 p.m. to 5:00 p.m.

(4 credit hours) A study of these letters to Jewish Christians and their relevance for us based on the English text; with due attention to the structure of the argument, and its leading theological themes.

Instructor: Dr. Roy Matheson, Ontario Theological Seminary.

(635) CONTEMPORARY ISSUES IN EVANGELICALISM

6:30 p.m. to 9:30 p.m.

(4 credit hours) Some practical concerns such as materialism, role of women, the work-ethic, etc., are viewed from a biblical perspective and formative historical factors.

Instructor: Dr. Douglas Webster, Ontario Theological Seminary.

INTER-SESSION 1982 -- January 4 - 15

(822) I CORINTHIANS

9:00 a.m. to 12:00 noon.

(2 credit hours) A consideration of the exegetical, ethical, pastoral and eschatological problems presented in this crucial letter.

Instructor: Dr. Stephen Woodward, Winnipeg Theological Seminary.

(862) CANADIAN CHURCH HISTORY

1:00 p.m. to 4:00 p.m.

(2 credit hours) Tracing the fascinating story of the origins, development, complexity, controversies and prospects of church and sect in Canada.

Instructor: Dr. Ian Rennie, Dean of Ontario Theological Seminary.

COLLEGE AND SEMINARY NEWS

PASTORS' CONFERENCE '82

Presented by Ontario Bible College / Ontario Theological Seminary
on the campus at 25 Ballyconnor Court, Willowdale, Ontario

KEYNOTE SPEAKER:

Dr. Gene Getz

Associate Professor of Christian Education at Dallas Theological Seminary. Pastor of a growing church. Author of many books including "Sharpening the Focus of the Church" and "The Measure of a Man".

BIBLE TEACHER:

Dr. Gary Inrig

Member of "visiting" Faculty of Winnipeg Bible College. Involved in pastoral-teaching ministry at Bethany Chapel, Calgary, Alta. Extensive camp and conference ministry. Author of "Life in His Body".

THEME:
"The Doctrine
and Dynamics
of the
Local Church"



From 4 p.m. **MONDAY JAN. 18** to 11 a.m. **WED. JAN 20/82**

Cost: \$25.00 Pre-Registration OR
\$35.00 at the door
Includes all meals and conference sessions.
Attendees arrange own accommodation.

Send registration fee to:
Rev. George Hay,
OBC/OTS
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3
(416) 226-6380

WE THOUGHT YOU WOULD LIKE TO KNOW...

We feel we should share with you a particular situation at this time. Five years ago, with the purchase of a new campus, Ontario Bible College assumed an \$800,000 mortgage at 9% interest. The payment of low interest rates, included in our operating budget, did not present a major problem. The Lord has enabled us to be free of all operating debts at the end of our last fiscal year on May 31, 1981.

However, the renewal of the mortgage this year at soaring interest rates is a deep concern to us. The Board and Corporation have, through their efforts, reduced the mortgage principal to approximately \$700,000. From a financial point of view, one of our high priorities has become the reduction of this mortgage. If the Lord lays it on your heart to assist in its further reduction, **without diverting funds from the operating budget**, the work of the Lord would be greatly helped.

Some friends have chosen to assist us by loaning us large sums at a reduced interest rate of 12%. You could help us immensely through a direct contribution—large or small—towards a further reduction and, hopefully, elimination of the mortgage.

Sincerely in His service,
Claude Simmonds (Board Chairman)
Victor Adrian (President)

STEWARDSHIP CORNER

COSTS INVOLVED IN SETTLING AN ESTATE



By
Elmer Cassidy
OBC/OTS Field Representative

The costs involved in settling an estate can be substantial. Very often, the fee structure is complex and somewhat confusing. Here are some guidelines.

Fees for the Personal Representative (executor or administrator)

Although there are no rigid rules, compensation to a personal representative in Canada is usually an amount to a maximum of 5% of the total probate value of the estate.

If there is more than one personal representative, this fee is shared between them as they agree among themselves.

It should be noted that where a solicitor does work that is usually the responsibility of the personal representative, the solicitor is permitted to charge an additional fee for such work.

Solicitor's Fee

Since the repeal of the Succession Duty Act in April of 1979, solicitor's fees have been in a state of flux. Some have charged on the basis of the old tariff in force prior to the repeal of the Act; others have charged on an hourly basis; still others on some combination of the two. If a solicitor charges on the basis of an hourly rate, this rate could be about \$50.00 an hour for a junior solicitor to as high as \$150.00 an hour for a senior solicitor (i.e. a Q.C.). An account charged on the basis of an hourly rate is usually the least expensive.

The following was the rate schedule before the repeal of the Succession Duty Act in 1979 and is quoted from the Surrogate Court Rules, Appendix B.

"For the preparation of the application for probate or administration, succession duty schedules and estate tax returns, and all services and attendances in connection therewith, motions in court, up to but not including the first passing of accounts:

On the first \$10,000 of aggregate value of the estate 3%

On the next \$90,000 or portion thereof 2%

On the next \$200,000 or portion thereof 1-1/2%

The above scale of fees is to be applied in estates of average complexity, subject to increase or decrease when warranted, and is subject to review by the court passing the account."

At the time of this writing, a new fee schedule for solicitors is being considered. This fee would be based on the probate value of the estate, i.e. excluding the value of jointly-owned property and insurance which has a designated beneficiary. The fees that have been suggested are as follows:

On the first \$50,000 of estate value 3% (minimum \$500)

On the next \$100,000 or portion thereof 2%

On the next \$200,000 or portion thereof 1-1/2%

When a solicitor submits his account, the beneficiaries ought to be satisfied that it is proper and not excessive.

If the account presented by the solicitor is not itemized, and merely states the fee, the beneficiaries should rightly request a detailed account prior to approving payment.

If a beneficiary is unhappy with the account presented, feeling that it is excessive, he may insist that it be passed by the Surrogate Court. The costs for this come out of the estate of the deceased and are not excessive. The cost to the court is \$2.00 per \$1,000 and the solicitor can charge extra for preparing the audit on the basis of:

1% on the first \$10,000 (\$40.00 minimum)

1/4 of 1% on the next \$190,000

1/10 of 1% on the excess over \$200,000 subject to the discretion of the judge passing the accounts.

Surrogate Court Fees

Apart from the fees mentioned above, they are presently \$5.00 per \$1,000 of the probate value of the estate.

INCLUDING OBC/OTS IN YOUR WILL

Many of you have contributed substantially to OBC/OTS during your lifetime. Wouldn't you like these contributions to continue after your death?

They can ... through charitable bequests via your last will and testament. You can designate a percentage, a specific amount or the remainder of your estate to OBC/OTS. It is possible to make provision for a guaranteed life income for a relative or friend through your will while making a substantial gift to the ministry of OBC/OTS.

A charitable bequest through your will becomes a living memorial. Your investment in this cause will live on in the lives of the many who serve because you cared.

Would you consider remembering OBC/OTS in your Will?

STEWARDSHIP CORNER

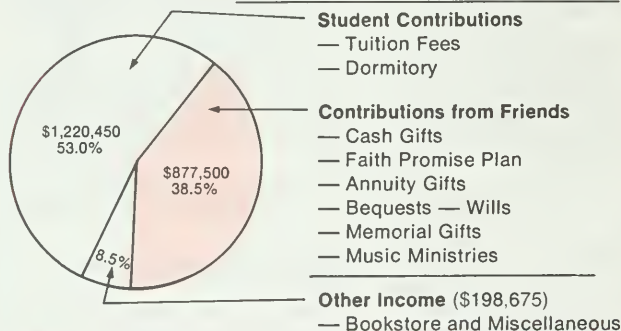
OBC/OTS IS A FAITH MINISTRY

We are excited about what God has done and is doing through the ministry of Bible Colleges. In assessing the future impact of Christian higher education on society, one author has referred to it in this way "... Keeping the evangelical colleges alive and relevant is a life-and-death struggle". We must have the help and backing of the Christian community if we are to win in this struggle.

During our last fiscal year which ended on May 31, 1981, your financial support helped us to operate on a balanced budget while we provided quality Bible training to more than 525 students from nearly 30 denominations. As we begin another school year, we prayerfully anticipate your continuing and faithful stewardship.

Sources of O.B.C./O.T.S. funds

1981-82 Operations Budget = \$2,306,625



(detach here and mail)

To: Rev. Robert Little,
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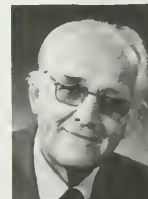
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**MAY WE
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- in Ministry
- In Stewardship Counsel
- in Seminars in Estate Planning

We want to help you to be increasingly effective in your witness for Christ.